

The South African Outlook

[OCTOBER 1, 1943].

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The South African Outlook

You need not think more highly of yourself if people speak well of you, or the opposite if they find fault ; you are just what you are, and cannot make yourself other than God knows you to be. —Thomas A. Kempis.

The War.

In September great and encouraging events have been more numerous and more far-reaching than our brief war notes can cope with. Especially in Italy and in Russia have events moved with astounding rapidity. On September 3rd Allied forces crossed the Straits of Messina and thus at the toe of Italy commenced the Allied invasion of Europe. Five days later the Italian Government surrendered unconditionally and on the same day Allied forces landed at Salerno, about thirty miles south of Naples. The Germans were waiting in strength, for the element of surprise was lacking, but after bitter fighting the Salerno bridgehead was secured. Further south however the two valuable ports of Taranto and Brindisi fell to the Allies without resistance. At the same time the Italian navy sailed into British ports, an event which has greatly strengthened Allied naval power for the war against Japan. The month ends with the Allies attacking strongly and in possession of all Italian territory south of Naples. Sardinia, Corsica and a few islands in the Eastern Mediterranean have also changed hands, while the Balkan countries are more rebellious than ever against German control.

In Russia the Germans throughout September have been outmanoeuvred and out-fought in sector after sector, and have lost citadel after citadel and thousands of square miles of territory to the Russians. Smolensk, Bryansk, Poltava, and many other strongly fortified cities have changed hands. The Germans apparently hope to establish a winter line on the west bank of the wide Dnieper River but the Russians may deny them even this respite. The scale of the Russian advance has been such that if October could be a repetition of September there would be few Germans on Russian soil at the end of it. This is perhaps hoping for too much, but it indicates the magnitude of Russia's successes in recent weeks.

In the Pacific war zone the Allies have had numerous successes and have broken the grip of the Japanese on eastern New Guinea. Naval and air supremacy has been achieved while a powerful

army has been assembled on the Burmese frontier. Once Germany has been defeated the Japanese have little to hope for. At sea so complete is the supremacy of the Allies that no Allied ship throughout the world was sunk by enemy action in the first two weeks of September. This has truly been a great month and one to thank God for.

Another Bantu Soldier awarded the Military Medal.

The Director of Non-European Army Services announces that another member of the Native Military Corps, Pte. John Maole, who comes from the Premier Mine, has been awarded the M.M. He went to North Africa in April, 1942 and was attached to the S.A. Engineer Corps. This brings the total of Military Medals awarded to the Corps to sixteen and the total in the Non-European Army Services to twenty-two. In addition one D.C.M. and two B.E.M.'s have been awarded and ten soldiers mentioned in dispatches.

Native Education.

That the Union Government should now pay a subsidy for every child in average attendance in Native schools was urged by a deputation which waited on the Ministers of Finance and Native Affairs when they placed before them the resolutions of a Conference on Native Education held under the auspices of the Institute of Race Relations. This Conference was the most representative ever held on Native Education, practically all bodies in the Union concerned with Native Education having been represented. The deputation, which was introduced by the Rev. J. Reyneke, acting Chairman of the Institute of Race Relations, pointed out that no further progress was possible in Native Education unless the Government contributed more from the Treasury, all the Native Tax money being now swallowed up. A large number of schools receive no grants at all. A strong plea was made that teachers should be put on their proper notch in the salary scale. At present the oldest teacher is on the same notch as the youngest. The present expenditure on Native Education is less than the amount would be if the rate were £3 per child. The Conference estimated that £7 per child was necessary to make Native Education efficient. The Minister of Finance said that the time had come to decide whether or not Native Education should be brought directly under the Union Government. The Minister of Native Affairs promised that the representations would be given careful consideration.

Christian Councils in Africa.

Particular importance attaches to the meeting of the Executive of the Christian Council of South Africa which will be held in Johannesburg on 5th October. In the first place the new President of the Council, the Archbishop of Cape Town, will take the chair for the first time. In the second place the Agenda which has been issued is indicative of the rapidly broadening scope of the work of the Council. Apart from questions which are concerned primarily with organisation, the Executive will consider reports from those who direct its efforts in the spheres of Evangelism, Education, Medical Work, Literature and Youth Movements. Most of these reports embody programmes for future development to which much thought has been given. When these programmes have had set upon them the seal of the Executive's approval, steady work will begin in several new directions. The cumulative effect will be to draw into a stronger unity of purpose the endeavours of Christian people of many Churches, and to reinforce the striking power of an informed

Christian public opinion. Outline plans for the important Conference of Christian leaders on "Evangelism," to meet in 1944, will be drawn up and entrusted to an implementing Committee. It is symptomatic of the demands of the age that the Executive will be led to look beyond the borders of the Union of South Africa. The war has brought to pass a new opening-up of the continent of Africa. A degree of identity of problems and needs has been discovered, and the conviction grows that the situation which faces the Christian Church and the cause of Missions cannot be adequately met by any territory in isolation from others. Christian Councils, which unite Missions in prayer, planning and enterprise, have already been set up in Nyasaland and Kenya. Belgian Congo and the Rhodesias have strong Missionary Councils. With all these the South African Council is in close contact, and there is constant inter-change of information. It is practically certain that the plan for Regional Councils in Africa, which will combine in appropriate groups the existing Councils, and which is now envisaged by the International Missionary Council, will shortly come into operation. The summoning at the appropriate time of an "Africa Conference of Missions" is well within the bounds of possibility. All these things invest the forthcoming meeting of the Executive of our own Council with unusual significance.

The Pass Laws.

Evidence of ex-Magistrate.

Mr. J. M. Richards, Port Elizabeth, writing to the *Johannesburg Star* on 7th September, gives his experience of the disadvantages and evils of the Pass Law system. He says: The Second Crime Committee recommends the adoption of compulsory identification certificates for all races, which, it is alleged, would remove the stigma from the compulsory carrying of them by Natives. This suggestion is unbelievable. It is surely a step in the wrong direction—freedom should be the new watchword. After some years' experience as a magistrate and Native Commissioner in the Transvaal, I am of opinion that compulsory identification certificates and Pass Laws for Natives should be abolished. I was magistrate at Lichtenburg during the great rush for diamonds, when many thousands of Natives flocked to the diggings and there was no time to bother about Pass Laws and such like. About twelve months later, for the sake of uniformity, these restrictions were introduced and defaulters were arrested in large numbers. This step was regretted as it was found that the disadvantages far outweighed the advantages, and it was realised how easily these restrictions could be dispensed with. The number of cases was so great that the Court found difficulty in dealing with them. The writer also acted as magistrate on the Reef, and later lived in Johannesburg for some years and there saw the evils of this Pass Law system. A large number of defaulters, guilty of this trifling offence, found themselves in gaol for the first time.

Consent to Operate on Native Minors.

The performance of operations on Native minors who require immediate operative treatment has frequently to be delayed to permit of the consent of the fathers or guardians of such minors being obtained. Such delay has on many occasions caused unnecessary suffering or proved detrimental to the future well-being of the children, says the *Cape Mercury*. The Government proposes to deal with this position and has published a draft proclamation for general information. The essential clauses of this draft proclamation read: 1. Any Native Commissioner may—(a) if he has good grounds for believing that a parent or guardian of any Native minor in his district is not readily available give his consent to any surgical operation upon such minor; and (b) if according to a certificate by a registered medical practitioner, the performance of a surgical operation upon such

minor is necessary to preserve his life or to save him from lasting physical injury or disability and the operation ought not to be deferred for the purpose of obtaining the consent of a parent or guardian of such minor—himself, in lieu of such parent or guardian, consent to the performance of such operation. 2. Such consent, given in writing to the person who will perform the operation, shall have the same force and effect as if it had been given by the parent or guardian of the Native minor concerned.

Beer Brewing in the Bush.

A paragraph in the *Daily Dispatch* for September 24th reads as follows:—"Over 1,550 gallons of kafir beer were destroyed by the police on Saturday afternoon, when they raided a spot on the outskirts of Duncan Village, East London, and a farm near Collondale. The week before approximately 4,000 gallons were destroyed on the outskirts of Duncan Village. In both instances no arrests were made, the brewers hiding themselves in nearby bush and ravines on the approach of the police." 4000 gallons of illicit beer on the outskirts of a township in which there is a beer hall and much domestic brewing suggests provision for an orgy of drunkenness which would probably be accompanied by fighting and other immoralities. Even among the Natives there are those who do all they can to retard Native progress and among the worst of these are those ignorant and lawless men and women who organise these breweries in the bush. We trust the police will continue to break up such affairs for only so can life in a Native township be made safe and pleasant for children and the many respectable people who have to live there.

Hospitals and Public Health in Basutoland.

The Annual Report of the Director of Medical Services describes in concise form the activities of the small but hard-working medical staff of the Protectorate. The eight government and three mission hospitals among them dealt with nearly 7,000 inpatients. The Director notes an increase in tuberculosis and nearly 1,000 adult cases of the deficiency disease pellagra, besides 230 malnourished children; ominous signs these or inadequate, or, as Dr. Dyke puts it, "maladjusted diets," especially "the increasing use of refined maize meal and the inadequacy of milk for children." It is good to learn that, though crops were poor from lack of rain, the people had had the foresight to store enough from the previous year to see them through. Twelve African nurses and four midwifery probationers are in training.

Mine Native's Bravery.

Mr. F. A. Unger, President of the Transvaal Chamber of Mines, presented the Chamber of Mines award for bravery to a Native, Mpetu, at No. 2 compound of the Venterspost gold mine on Wednesday, 15th ult., says a SAPA message. Mpetu is only the third Native to receive the medal. At great risk to himself, Mpetu descended a stope and assisted to safety a European miner, who had been knocked unconscious by a piece of loose timber, and who was in great danger from charges of dynamite which had begun to explode. In addition to the medal, Mpetu received an inscribed silver watch and £10 cash. Two other Natives, Inbengani and Jose, who assisted Mpetu to rescue the miner, each received £3 cash.

Severe Test for Railways.

Petrol rationing and the curtailment of road-transport services, public and private, are presenting the railway traffic organisation with many problems, but one of the most acute is the Rand suburban traffic, says Mr. C. M. Hoffe, General Manager of Railways and Harbours, in a statement issued on the 17th

September. In 1932 only 6,260,758 third-class (Native) passengers were conveyed over the Witwatersrand railway system, but for the year ended March 31, 1943, a new record of 10,605,799 third-class passengers was established. First and second class passenger traffic on the Witwatersrand has increased although not at the same rate as Native traffic.

Friends of Africa.

The half-yearly report for the period January to June records activities in many fields of industry in some of which significant advances towards an improved wage standard are instanced. In Johannesburg, Cape Town and Natal negotiations for improvements have taken place, while the Executive has taken a lead in the preparation and presentation of evidence to the Native Mine Wage Commission. This report is essential to those who must keep in touch with African industrial conditions and is published from the Friends Offices, P.O. Box 4118, Johannesburg.

Johannesburg Council agrees to recognise African Workers' Union.

At a recent meeting of the Johannesburg City Council it was agreed in principle to recognise the Transvaal Municipal African Workers' Union, and to encourage its Native employees to join the union on certain conditions, says a *Mail* report. Recognition is conditional on the union being confined exclusively to municipal Native employees; that all officers, other than paid officials, are municipal Native employees; that all paid officials of the union are Natives; that no non-Natives be in any way connected with the union; that the channel for all representations or communications be through the Town Clerk's department; and that the union submits annually an audited balance sheet to the Labour Department.

Creche for African Children.

The Department of Native Affairs has granted to the Ntselamanzi Nursery School the sum of £300 towards building and equipment, to assist in the conversion of the school into a creche for African children in the Ntselamanzi Location, Alice. As most of the many working mothers in the Location have to leave their homes unattended during the day, the need has long been felt for a creche at which they may leave their children in safety for the period of their absence. The generous grant of the Native Affairs Department is therefore much appreciated.

Feeding 450 millions: China's problem.

The *International Labour Review* for May gives first place to a paper by the Mayor of Chung-king, General Ho Yao-tsu. The paper is entitled "Chinese Economic Policy in War-time" and deals, among other matters, with the food policy of the Chinese Government. "China is still a country of small farmers." There is a land tax, and the Government's aim is to protect the farmers and to assist agricultural tenants and labourers to acquire the land they till." The Ministry of Agriculture and Forestry has taken action to reduce exorbitant rents. "The Ministry has, however, been concerned mainly with increasing the country's food supply." This is being done partly by breaking in uncultivated land but largely by improving seed and methods. These efforts have already increased the nation's annual food supply by some five million tons. A Ministry of Food was set up in 1941. "Second only to military affairs," said Generalissimo Chiang Kai-shek, "comes food administration." Local commissions fix prices "after consultation with the producers' associations" in their respective localities. There is now also a national "Bureau of Price Stabilisation," its main function being that of offering essential commodities for sale at cheap prices. "State undertakings and private undertakings alike have undergone considerable expansion. Collective farms

operated on scientific lines have been gradually developed."—May it perhaps be that the methods being boldly tried out in that great land have a lesson or two for us in South Africa?

Archbishop of York in Moscow.

Dr. Cyril Garbutt, Archbishop of York, whose arrival in Moscow was reported recently, is visiting Russia as head of a Church of England delegation, whose mission is to express the Church of England's sympathy for the sufferings undergone by the Orthodox Church of Russia at the hands of the Germans. The visit is strictly ecclesiastical and non-political. The invitation to visit Russia was extended by the Orthodox Church, not by the Soviet Government, and neither the Soviet nor the British Government is in any way concerned. The Dean of Canterbury, the Very Rev. Hewlett Johnson, commenting on this delegation, said: "The visit will be welcomed as a new milestone on the road to Anglo-Soviet understanding. It is a fitting gesture on the part of the Anglican Church to meet the fresh evidence of religious toleration, given by Marshal Stalin's recent action in connection with the office of Metropolitan of All the Russias."

Future Missionaries preparing in Denmark.

Many new missionaries are presenting themselves in Denmark and for the moment are taking religious courses and preparation courses for missionary work, reports *Svenska Morgonbladet*. It is hoped that there will be many missionaries as well as the necessary means to take up the work of the missions as soon as it becomes possible. Some young people have asked the mission organisations to procure for them the means of following their vocation to be foreign missionaries. The Danish Mission Society at its last meeting admitted three women missionaries.

Health Visitors and School Nurses Course.

The Non-European Nursing League proposes holding another Course for Non-European Health Visitors and School Nurses in 1944, provided a sufficient number of nurses make application. Students will be required to undertake nursing duties at Rentzkie's Farm Isolation Hospital, Cape Town, for one year commencing on January 1st, 1944. The patients are chiefly Coloured ex-service men with pulmonary tuberculosis. Comfortable accommodation with board and laundry is provided with a salary of £8 per month during the Course (approx. ten months) and £10 per month for the remainder of the year, from which will be deducted by stop-order £2 a month to cover the expense of the Course. Three hours off-duty daily and one full day a week is allowed. Nurses will be given time off to attend lectures, clinic and coaching classes (attendance is compulsory) but they must be prepared to sacrifice part of their off-duty time for this purpose when necessary. They may also be required to do a period of night-duty. Preference will be given to nurses who hold Registered General Nursing and Midwifery certificates. Application for admission to this Course should be made without delay, to the Hon. Secretary, Non-European Nursing League, Box 753, Cape Town.

Sunday School Essay Competition.

The S.A. National Sunday School Association announces another Essay Competition for Africans. Cash and other prizes are offered for the best essays on the subject "How can Bantu Christians be encouraged to give Bible instruction to children and young people?" Essays, which must be written in English, should not exceed one thousand words and must be sent in by November 30th. There are no entrance fees and the competition is open to all Africans. Full particulars may be obtained from the S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.

Meals for School Children

THE Government has undertaken to provide a meal for every child attending school in the Union. This is a momentous fact. What does it imply? It implies:

- (1) that school requires the absence of children from their homes for periods too long for them to be without food, and that parents cannot be compelled to send food with them or even to give them food before they leave home;
 - (2) that children cannot learn when they are hungry;
 - (3) that a very large number of parents because of their poverty have not got nourishing food to give their children;
 - (4) that many parents, even those who are not poor, are ill-informed on the subject of food and are apt to give their children food of little nutritive value;
 - (5) that getting parents to understand the facts about the influence of food upon growth, health and education is a slow and uphill business. The quickest way to teach the parents is to shew them, as part of the children's education, how food affects health, growth and progress in school.
- "The improvement in the children hits you in the eye," as an old army officer put it, after observing from day to day the benefits of a school meal given to English school children.

IN ENGLAND

"He hoped that as one result of the war the school dinner would become an essential part of the school curriculum and that there would be provision of school milk for every child. In February of this year (1942) 3,113,000 elementary school children and a quarter of a million children in the secondary schools were taking milk under the 'milk-in-schools' scheme."—*From lecture by Dr. J. Alison Glover, late Senior Medical Officer to the English Board of Education.*

"The proper planning of school meals is only one way in which the child will benefit. Education in the simple facts of food values will be an essential part of the scheme. Impressions formed in the minds of these young people will last their lifetime. That is fully recognised in America where a big concerted drive is about to begin to put nutritional propaganda before every section of the nation."—*From lecture by Prof. J. C. Drummond, London, May 1942.*

The President of the Board of Education (Mr. Butler) speaking in the British House of Commons on June 17, 1942, said: "The Director of Education, whose views I quote because they exactly represent what we at the Board feel, calls attention to the almost incredible effect of the provision of school meals on the health of the children as reflected in their physical well-being, their zest for life and their alertness. I can bear that out from our experience all over the country, wherever this system of school meals has been started . . . I have consulted my medical advisers before making the statement, that I believe that the health of the children—largely thanks to these proposals and to the fact that 3,250,000 odd are now getting milk at school—has positively improved, and that in war-time. . ."

IN NORWAY: THE OSLO BREAKFAST

In cold weather a hot meal is comforting. It has also the advantages that it lends itself to the teaching of table manners, and the seniors can learn to cook and to set a table. All this in addition to the nutritive value of the food. The set-down meal at school has much, therefore, to recommend it. Certain foods, however, fruits for instance and some vegetables, instead of being improved, lose part of their value by being cooked. To put the importance of cooking to the test, a doctor at Oslo made an experiment. Certain schools went on as they had been doing,

giving the hot meal. Others he got to stop the hot meal and to give instead a breakfast that required no cooking. It consisted of milk, whole-meal bread or rusks, butter, cheese, orange, apple or raw carrot. After a six month's trial, during a cold winter, the "breakfast children" were heavier, healthier and more vigorous than the hot meal children. The "standard Oslo breakfast" gained world-wide recognition as a notable advance in the nutrition of schoolchildren.

IN RUSSIA

"It is certainly Soviet policy to explore ways whereby the tasks of the housewife may be lightened. . . . It is also clearly important, in the opinion of Soviet writers, that there should not remain a large residue of primitive domestic labour in the midst of a developing industrial civilization. . . . In this process of the revaluation of family and domestic life it is held to be desirable that all its members should have the opportunity of taking at least a fair proportion of their main meals in common dining rooms. There is no acceptance of the theory that the mother becomes more of a mother because she alone prepares food for the family board; on the contrary, it is argued that a woman relieved of the excessive burden of food preparation will have a richer store of affection and understanding to devote to her husband and her children."

"School Canteens. It is, of course, recognised that the principle of school meals has been generally applied in the U.S.S.R. . . . The school committee, which consists of parents and teachers together with other appropriate persons, arranges that a certain number of parents, who can afford the time, shall be on duty for help in the preparation and service of meals. . . . The pupils are encouraged to form themselves into brigades of helpers to assist with the meals; and from the 'pioneers' individual children are selected to act as monitors. Conferences are frequently held in the schools to discuss the meal arrangements; and in these conferences the children actively participate. It is the duty of the doctor to arrange classes on food values both for children and parents. . . . One has the impression that the school meals are more closely associated with the home life of the child than we at present (in Britain) consider necessary."—*From "Soviet Forms in Communal Feeding" by F. le Gros Clark (1942).*

IN SOUTH AFRICA

"A careful investigation of 7,000 Bantu children at 9 centres (some Urban, some Rural) shewed that at least 71 per cent of the boys and 66 per cent of the girls were malnourished. In some centres there were many cases of well-marked disease directly attributable to dietetic causes."—*(Dr. F. W. Fox).*

"It is pitiful to see the skin and bone that we have ever with us in the little ones of two to seven years. Whilst on breast-feeding they thrive well, and are lovely, plump, black babies; then comes malnutrition and it takes a very heavy toll."—*(Report of Sister in charge of mission hospital, N.W. Cape).*

"There are a number of schools for non-Europeans in the area which I cover, and, as is usual, the children are in a state of semi-starvation"—*(Letter from Health Inspector, Rural Areas, East Rand).*

"They (African schoolchildren) are nearly all undernourished, some of them in a pitiable state"—*(Lady, writing from coal-mining district, Transvaal).*

"Unless we act beforehand to improve national nutrition, the whole grand scheme of (post-war) development may be frustrated"—*(Dr. van Eck).*

The Minister of Native Affairs visits Native Institutions

ON Wednesday, 22nd September, Major P. V. G. van der Byl, Minister of Native Affairs, accompanied by Mr. D. Smit, Secretary for Native Affairs, paid visits to the Native institutions at Fort Cox, Lovedale and Fort Hare. In the nearby town of Alice the official welcome took the form of a luncheon which was presided over by the Mayor, Mr. A. D. McNab, who is a member of the Lovedale staff. The guests included many European and African members of the staffs of some nearby Native Institutions.

In responding to the Mayor's address of welcome Major van der Byl said:—

I am glad that the opportunity has been given to me to meet both the civic and educational representatives in your beautiful town. To those who, like myself, have not previously visited Alice, the name always called up memories of the disturbed times of the Kafir Wars and of the part played by those early settlers who strove for the extension of civilization and peaceful settlement. With these great events as her background Alice to-day has become the mainspring of Native educational progress and the names of Lovedale and Fort Hare have become almost as well-known to South Africa as those of its European universities and colleges. In addition to the scholastic value of these institutions of learning you have had brought to you the great boon of a well-equipped hospital, in which the name of Dr. Neil Macvicar will always live. While most of us look forward to the day when preventive medicine will have been fully developed to the point where epidemics are unknown, there will always be the need for adequate remedial provision. You here are fortunate in this respect. Until the problem of malnutrition has been dealt with, particularly among the Native and Coloured communities, tuberculosis will continue to menace the population, and the existence of the Tuberculosis Block at Lovedale will, I hope, play an important part in minimising its effects in this area. To those who built so truly and well, a great debt is owed not only by us but the future generations.

It does not need much imagination to picture the struggles of the pioneer missionaries whose faith alone sustained them in their efforts to break down the barriers of superstition and fear. Looking at the fine buildings of Fort Hare to-day we cannot but realize what we and the Native people owe to the sublime optimism and imagination of those early teachers. After their initial efforts to remove fear and inspire confidence and goodwill, they still had to overcome the prejudice of many Europeans against education of any kind but particularly higher education for the Native people.

This prejudice has taken long years to die down, but the fact that it has is mainly due to the existence of Lovedale and Fort Hare. Their outstanding achievements in raising to such a high level the standard of Native education has set a standard for educationalists elsewhere, and to-day they rank high in the list of scholastic institutions throughout the world. But what of the future?

In bringing to the Native people the opportunity of reaching degree standards have we given sufficient thought to making the best possible use of their attainments? Have we taken steps to provide avenues of employment? The future alone can answer that, but to the pessimists I say let us at least give thanks that the first step—education—has been achieved. It becomes daily more apparent that agriculture cannot be expected to provide a living for all the Native people, as some desire or expect. The Reserves are crowded and over-stocked and the mines cannot be expected to continue to provide the major outlet for labour. Industrial development in their own areas will sooner or later have to provide the answer, and I might say that my Department

and I have been working and thinking along these lines for some time now. The establishment of villages and rural settlements in the Native areas which will serve conveniently the needs of industrial workers will tend to ease the present strain on the Reserves. The right step should be to provide industries in Native rural areas and thus obviate over-concentration of our labour round existing cities. The development of those towns and villages will necessarily involve the creation of civic control which should help to provide experience for the growing number of educated Natives. The lack of a sense of responsibility is probably the most common allegation against Natives, educated or otherwise. Hitherto we have afforded these people little chance of developing this sense. Again I can say we are thinking along these lines.

Some of our experiments in the direction of increased responsibility in industry and in the control of their own communities will doubtless fail to produce good results immediately, but let us take the long view and not become discouraged. If greater prosperity amongst the Native people can be created then increased opportunities for professional men of their own race will naturally flow from it and the demand for qualified tradesmen of every kind to serve their own people in their own areas will also increase.

Possibly, Mr. Mayor, your picturesque town has in the past been overshadowed by the renown of your scholastic institutions but their continuous development, which I take as a matter of course, must bring with it added lustre to your town already renowned therefor.

* * * *

In Lovedale the staff, students and apprentices assembled at the Steps in front of the Assembly Hall and the Principal, Dr. R. H. W. Shepherd, welcomed Major van der Byl and Mr. D. L. Smit with a short but happy address. Major van der Byl expressed his pleasure in being able to visit Lovedale, which he had heard much about. Later the visitors were taken round the Institution and had tea with Dr. and Mrs. Shepherd at Corona, where they met a number of the African and European staffs. Despite the somewhat hurried nature of his visit which prevented his meeting all the staff, the Minister left behind him many happy impressions, not the least welcome of which, particularly from the students' point of view (to quote the *Lovedale Bulletin*) was his asking for a holiday for them.

MAJOR VAN DER BYL AND NATIVE HOUSING.

Major P. V. G. van der Byl, speaking at Port Elizabeth on the 24th September, deplored the drab regimentation of the layout of the older sub-economic housing schemes and the locations he had seen while travelling round the country. It had been proved that the Native could, and should, be housed in attractive surroundings. He congratulated Port Elizabeth on its progressive outlook towards its Native workers. "Surely it costs little more to give houses an individuality. One must not only cater for the physical side, but also for the psychological side of man. A small garden is a source of pride and a hobby to the owner. Drab surroundings make for dowdy lives and result in a sluttish outlook. To my mind all architects should be psychologists as well as artists and technicians." He congratulated the Port Elizabeth City Council on the excellent work at the McNamee village, part of the New Brighton location. "I have also seen the Korsten Slums, and the position at New Brighton is all the more remarkable when it is remembered that the McNamee Village residents originally came from that area."

The Centenary of Shawbury Mission

By David Wilson

(Continued from the *Outlook* for September 1st)

Mr. Mears, the father of the present Under-Secretary for Native Affairs, Mr. Gordon Mears, who, incidentally received all his education up to Std. VII in Shawbury Mission—was responsible for the erection of most of the buildings which are standing in Shawbury to-day: the Native Church, the Training School, the Dining Hall, two blocks of girls' dormitories, the lady teachers' hostel, the new Mission House, to mention only the most important. Mr. Mears was also a great believer in the value of the Primary School and built several schools in the Circuit area. A large number of the churches in the Circuit also owe their origin to him. In those days there was no Matron and Mrs. Mears superintended not only the Mission House—and she had a large family to look after—but also the girls' boarding department and catered for the members of the staff. Station people came to her from far and near with all their troubles and, night or day, she was always ready to help them. To the girls in the Institution she was a real mother and, during the influenza epidemic of 1918, nursed them with a devotion that won the admiration of all. Although there were over 200 girls in the Institution and nearly all were ill there were only three deaths.

In Mrs. E. C. Hobden, widow of a school inspector and Principal of the Training School from 1914, Mr. Mears had an extremely able lieutenant. She put Shawbury on the map educationally and the numbers soared. Mrs. Hobden is now living in retirement in Durban and has many happy memories of her years here.

During his last year as Principal Mr. Mears took the initial steps that led to the introduction of Secondary Education in Shawbury and, after close on thirty years' memorable work in the Institution, handed over the reins to the Rev. J. W. Hunt. The introduction of boys in an Institution that had been exclusively for girls meant the introduction of many changes but Mr. Hunt effected these with the minimum of disturbance to the routine. The Secondary Department came into being and developed so rapidly that in 1937 Mr. Hunt set aside all his other plans and built the new Secondary School and a dormitory for boys. Business experience stood him in grand stead and he proved a sound organiser. Institution colours and badge were devised, a monthly magazine for students was published, a sports field for boys was laid out, and many other novelties introduced.

In January, 1939, Mr. Hunt was succeeded by the Rev. A. H. Briggs who, though unexpectedly transferred from Circuit work to Institution work, threw himself into the varied activities of the Mission, completed the boys' dormitories begun by Mr. Hunt, extended the Training School, and had the satisfaction of seeing both the Training School and the Secondary School raised in status by the Education Department. It was in his time that Wednesday morning talks to the students were introduced, as well as educational bioscope shows and the House system for boys.

On the transfer of Mr. Briggs to Cradock, the Rev. W. W. Hartley from Harrismith in the Orange Free State became Principal at the beginning of this year. During his first six months of office he has erected a new sick room—which will be opened by Mrs. Thurlbeck, daughter of Mrs. Mears, at the Centenary Celebrations, in memory of Mrs. Mears—and the first four classrooms of a new Practising School. Mr. Hartley has also rapidly won the confidence of the students, not only by

reason of the interest he has shown in their welfare but also by the spiritual influence which he exerts over them.

Shawbury Mission, in naming which the fellow-missionaries of William Shaw sought to honour their General Superintendent, is now one of the most important of the African missions of the Methodist Church and has won her place, not by any spectacular rise or development but, by the conscientious work that has been done in the past century by the men and women who have served her. Close on seven hundred young Africans are to-day being educated within her bounds and the income from fees has risen from the £942 of Mr. Mears's first year to the £5005 of Mr. Hartley's. But it is not in terms of numbers or of income that Shawbury measures her growth and influence. Classes are purposely kept small and it has been the policy of Shawbury Principals to avoid overcrowding in the schools and in the dormitories lest there be lost that personal contact with, and influence over, the young people that is so desirable in African education. As in greater Institutions, the Christian aspect of education is kept in the forefront of all that is done in Shawbury and in this every member of the staff takes a share. It is as a preparation for life that education is viewed here and the widest possible interpretation is put upon that ideal.

It is also part of Shawbury's policy to employ in her schools, as far as possible, her own former students in all departments and there are on the staff at present a number of such young people. It is not without significance that in 1942 the whole of the staff of the High School, except the Principal, consisted of African graduates.

Perhaps the writer will be excused if he introduces the plea—any that Shawbury owes not a little of its success in recent years to the fact that Lovedale influence is not entirely lacking. Amongst those with Lovedale connections who have served or are still serving on the Shawbury staff are Miss Zora Futshane of the Training School staff, Mr. Morris Toni, formerly of the Secondary School staff, the Rev. L. B. Tshangela, Chaplain and Boarding Master, Mrs. L. B. Tshangela (Miss Jessie Makasi), and the writer, the Principal of the High School.

The centenary celebrations will be held at Shawbury on Saturday and Sunday, October 2nd and 3rd. The programme is not yet quite complete, as many who were invited to participate are unable, owing to illness or to petrol restrictions, to be present. It is hoped that the Rev. A. Nichols, President of the Methodist Conference, will be well enough to attend, and amongst those who will take part are the Rev. Wm. Mears, Mr. Gordon Mears, representing the Native Affairs Department, Dr. Arthur Mears, the Chief Inspector for Native Education, representing the Superintendent General of Education, a representative of the Bishop of St. John's on behalf of the Anglican Church, and Dr. A. Kerr, Moderator of the Presbyterian Church of South Africa. The Chiefs of the Pondomise, the Pondos and the Bacas will be present as well as several other representatives of the African people. Mr. Gordon Hemming, M.P., will speak on behalf of the Natives' representatives in Parliament.

After the opening devotions at 11 a.m. the Principal will welcome the guests, then the President of the Conference will address the audience. After other addresses have been given, the company will proceed to the opening of the sick room in memory of Mrs. Mears. Mrs. Thurlbeck will perform the ceremony. The luncheon interval will follow. In the afternoon

the company will re-assemble at the new Practising School building for the opening ceremony to be performed by the Rev. Wesley Hunt, a former Principal, who planned the building. Further addresses will then be given by European and African speakers. In the evening a former students' dinner will be held and an entertainment will follow. On the Sunday morning and afternoon special services will be held in the Native Church. At 3.30 p.m. the celebrations will come to an end.

Thus we look forward to the completion of a century's work yet another Christian mission which, in its early days, was a scene of bloodshed and of horrors unspeakable, and we go forward to the celebration with hearts full of gratitude for all

that human beings have been able to accomplish in this area in the service and in the name of their Master. We shall think of those who, midst the loneliness of these surroundings and in the presence of the powers of darkness, held on even when things were as bad as they could possibly be and who laboured here to keep alight the torch of Christianity and of civilization, in what was once known as Nomansland. We shall also think of the future and of the continued opportunities that it will bring for the further spread of the Gospel and of learning.

It may be of interest to those who wish to have a more complete account of the history of Shawbury to know that a commemorative booklet is being published by the Shawbury Institution.

A Modern Survey of the Drink Problem

By Rev. A. A. Kidwell

THERE are two angles from which we will view the drink question, first from the standpoint of the man who drinks, secondly from the viewpoint of the person who sells liquor, and then we will attempt to make suggestions that might prove valuable in reducing the evil consequences so often associated with drink.

Why does a man drink? Here are some of the answers usually advanced. He was taught to drink. He likes it. He inherited a craving for it. Because he wants congenial companions. To escape from his troubles. It exhilarates him. After a liquor or two he is the master of the world, it all belongs to him. To increase his sense of joy and to drown his sorrows. To make him warm. To cool himself. For business purposes. In order to get introductions to certain people. To be able to use it as a bribe. He has been over-persuaded to drink. Because it is poor. Because he is wealthy. As a medicine. He can't leave off. These are only a few of the excuses used to justify a man's habits.

The second angle is the key to the situation. *Why is liquor sold?* For one purpose only, and that is to make money. Liquor is probably the world's wealthiest gold-mine. It pays millions of pounds to Governments. Organisations, individuals, charities receive donations from its inexhaustible resources. Though its sole object is to make money, it is clever enough to advertise itself as the champion of man's freedom, as the benefactor of the human race, as a health-giving elixir and as the real joy of life.

Through clever expenditure it can compel Governments, the Press, and all influential departments to recognise its power and that inevitably creates an atmosphere—to put it mildly, of friendly co-operation.

The drinking of toasts in alcohol is one of the most prolific ways of winning new customers for drink. Alcohol for toasts is a fanatical religion for some people. To drink one's health in that which so often ruins health, does not seem contradictory to the man who likes to get liquor under any and all circumstances.

We will now survey the situation and suggest remedies. Those who drink and those who sell liquor tell us we have no right to interfere with their habits or their financial arrangements. If they could confine the evil consequences of drink to themselves there might be some sense in that argument. They compel the innocent to suffer. Those who do not drink are divided into an interesting variety of classes.

Some oppose drink vigorously, others are spasmodic in their opposition, some are merely opportunists and can blow hot or cold according to circumstances, some are indifferent or apathetic and quite a large number of teetotallers are more bitter against temperance reformers than they are against the liquor traffic. Thousands dare not express their views because they will be

boycotted and ruined in business. Some close their eyes and console themselves with the thought that no harm will come to them.

We can only look to this group and hope that someone will surmount all difficulties and deal the liquor traffic a knockout blow. Had Abraham Lincoln remained a complacent tolerator of things as they were, two things would have been different to-day; first the Negroes would still have been slaves and no Booker T. Washington or Dr. Carver would have enriched the world, and there would have been no United States to help win this war. Lincoln became a fanatic and extremist, a kill-joy, a Wowser, a Mrs. Grundy, and then he became the emancipator of slaves and the saviour of the United States. His critics remained nonentities. Complacent teetotallers must realise that they are in the same position as the countries are that attempted to remain neutral in Europe. They will have to arouse themselves or remain nonentities in one of the most serious conflicts of our day.

Some regard liquor as a necessary evil that cannot be uprooted. Some would not destroy it if they could.

Slavery was viewed in this light until one man, Lincoln, saw a vision and God was in the vision.

The fifteenth chapter of Luke points the way for us. One coin, one sheep, one son. Only one! Yes, there were ninety and nine in the fold and one was outside and He sought the one. If liquor destroys one body, one soul, it is the duty of all of us to uproot liquor. People argue and say if 1000 people are killed annually through liquor that is a small percentage of the population. What cruel reasoning. If one of the 1000 is myself or a loved one and I am taunted with "percentage," how cruel.

If a snake is discovered, it is killed at once; we do not work out percentages and allow the snake to kill others. What are the remedies? Place your view of the liquor traffic before God. Listen. He will call you as He did call Samuel. You will answer "Here am I." Then—take up the Cross, for it is the heaviest cross in the world today. Some say gambling is a heavier cross, but it is a money matter mainly, whereas drink affects money, body and soul continually.

Here are some weapons that can be used immediately.

Abolish the advertising of liquor in every form, everywhere, and for all time.

They have prohibited the advertising of liquor in Canada, Australia and restricted it in New Zealand.

What is the matter with us in South Africa? Ridicule, and laugh out of court, the idea that toasts must be drunk in alcohol. See that scientific education is given in every school on alcohol.

Study the facts relating to disease, accidents, immorality, domestic misery and divorce caused by alcohol. Then act.

Create a healthy Public Opinion on the drink question and pave the way for reforms in the habits of the people and for legislation.

Remember the Africans, millions of them, are our special responsibility today. Tomorrow may be too late. Safeguard the children in every way possible.

A home in South Africa that contains a Hannah and a Samuel

can transform our land. Is there such a home? Can we equal its influence?

Prisoners have told me, when I visited them in gaol, "we have lost our will power, and if we are released today we will be back in gaol tomorrow." Drink is one of the greatest forces operating today to rob man of his will power.

What are we doing about it? We are fighters or slackers.

Mealies

DEMAND FOR PLANNED PRODUCTION OF MEALIES AND FOR SUBSIDY TO LOWER THE PRICE OF MEALIE MEAL

FROM the Johannesburg *Star* of September 4, we take the following: A reply from the Deputy Controller of Food Supplies to representations advocating a subsidy for mealie meal was considered by the Germiston Joint Council of Europeans and Bantu last night, and the council unanimously adopted a resolution urging the Controller, as Minister of Agriculture, to take steps forthwith to initiate a State scheme for growing maize on a large scale on scientific lines on Government-owned farms and on claim surfaces not needed by the mines, utilising White and Native labour at present unemployed in the town and country areas.

In his reply, the Deputy Controller stated that the representations made by the Joint Council and other bodies had received the careful consideration of the Food Controller and the Government, but in view of the many practical difficulties in the way of subsidising mealie meal to the consumer the Government felt itself unable to agree to a subsidy during the present season.

DIFFICULTIES.

"As your council will appreciate," the letter went on, "many of the lower income groups, especially reserve Natives, use maize in preference to mealie meal, and the subsidisation of mealie meal would thus not meet the situation. If a subsidy is to be applied, it will have to cover both maize and mealie meal, but since more than half the country's maize is utilised in the form of stock feed (as mealie meal as well as grain), which it may not be required to subsidise, your council will realise that it will be extremely difficult to operate a subsidy scheme for maize for human consumption. The matter will again be considered when the price for the next season has to be fixed."

PLAIN SPOKEN COMMENTS

Mr. W. Hills said he felt that in view of the unsatisfactory position in regard to maize and mealie meal revealed in the letter, the time had passed for any more tinkering with a question involving the staple food of the great majority of the people of South Africa, and notably the Natives. "We do not want the question of who is responsible for the shortage, or why the price is so high, to be made a subject of inquiry by a commission. The matter is too urgent. The scarcity and the sad effects on the health of the poorer people are admitted. Let us get down to work and remove the scarcity. The Minister of Agriculture would almost seem to be far more concerned with keeping the price of maize at a high level than the Controller of Foodstuffs is in eliminating the scarcity by greater production, and the Minister is in the peculiarly invidious position of holding both offices.

BRITAIN'S EXAMPLE

"Why do we have this scarcity of a staple food in a country which naturally should possess an abundance of it?

"The Minister of Agriculture puts it down to the war and the weather. The war, however, should have been a reason for greater production. England has broken all records in food production, although she had to compete just as much as South Africa with the war and the weather—and with air raids as well.

"We are faced with grave malnutrition amongst the Natives and the poorer Whites, many of whom are out of work. We can remedy both evils by utilising their labour in producing food."

The chairman was Mr. A. C. Payne, M.P., and he said that very strong representations had been made, when the price of maize was fixed, to meet the cost in the way of a subsidy, but the representations had been turned down.

SUBSIDY FOR MAIZE FOR HUMAN CONSUMPTION: "EXTREMELY DIFFICULT"

The Deputy Controller of Food Supplies, like his chief the Minister, is in the impossible position of having two masters to serve. As Secretary for Agriculture he holds to the one (the producers): as Deputy Food Controller he despises the other (the consumers). His statement that "since more than half the country's maize is utilised in the form of stock feed (as mealie meal as well as grain), which it may not be required to subsidise, your council will realise that it will be extremely difficult to operate a subsidy scheme for maize for human consumption" is surprising in view of the fact that when it was wanted to subsidise that portion of the mealie crop that went to the stock owners, no difficulty was apparently found in distinguishing between the two destinations. Thus in the year 1937, when an area was declared a drought-stricken area, the Mealie Board supplied mealies to rich farmers on credit for fattening stock at 8/6 a bag, delivered their nearest station, while in the same area poor people wanting the mealies for food had to pay double that price, cash down, at the local stores.

By the year 1939 the system had been changed, and in that year the Mealie Board imposed a levy of 4/- a bag on all mealies sold in this country for human consumption but only 2/- a bag on mealies sold for the use of stock. The following year (1940) the Mealie Board imposed a levy of 2/6 a bag for human consumers, but only 1/- a bag on mealies sold to stock owners. Again on the 1941 crop the Mealie Board taxed human consumers 2/- a bag and stock farmers only 6d. a bag—till almost the end of the season, 1st March 1942, when the 1/6 rebate to stock farmers was stopped.

If it was possible all those years to discriminate between the two classes of purchasers, when the object was to benefit the stock farmers, it should surely not be so terribly difficult now to discriminate for the relief of the many thousands of very poor human consumers.

Thou, oh Lord, provideth enough for all men with thy most liberal and bounteous hand, but whereas thy gifts are, in respect to thy goodness and free favour, made common to all men, we, through our naughtiness, niggardships, and distrust, do make them private and peculiar. Correct thou the thing which our iniquity hath put out of order, and let thy goodness supply that which our niggardliness hath plucked away.

A Prayer of the sixteenth-century Queen Elizabeth of England.

Manners Makyth Man

SOMEONE else has already told me that since the Wykehamist motto was chosen the word has changed its meaning but this does not affect its appropriateness here; for the manners I am thinking of are a product of the heart like those of Harry Pollitt's mother which "were part of her and had not to be and were not taught her." The good manners one learns from books are often of little help; as the blacksmith whose daughter had "got into trouble" with a student, found out when he told the minister he could not understand how it had happened for he had recently bought the girl a 6d. book on etiquette. Not that knowledge of social convention observed in the circles into which we have climbed is not useful. Indeed one feels that Americans who teach the children in their schools "table manners" and such like, so that—as one little pupil said—"If I'm invited to dinner with the King of England I won't be embarrassed"—are on right lines. Their methods indeed might with profit be copied in our Native boarding schools where students are being taught to change their patterns of intellectual and moral behaviour but seldom get an opportunity of learning the unwritten laws of social intercourse observed in a decent European home.

War conditions have shown us how superficial and spurious was the courtesy which in peace times the employees of shops, motels, public vehicles and offices usually extended to us. And yet their conventional politeness—now past—had its value, even though it lacked sincerity. To be treated as one so often is now, in shops and offices, as if one were a nuisance, if not a bad smell, does not build up that wholesome self-respect which was stimulated by the slightly deferential and flattering attention one formerly met with. Of course there were and are always those (to be avoided) who invariably practise rudeness and call it independence, in their relations with their fellow men. Their bad manners are usually the result of ignorance and ill-breeding or simply the expression of a boorish and aggressive attitude to civilised society which only psycho-analysts can explain. These folk might at least learn from the old lady whose minister noticed her bowing in church when the name of Satan was mentioned and on enquiring why she did this was told, "Politeness costs nothing and you never know when it may be useful."

Courtesy is seen best in the little things of life: in answering letters, keeping appointments and promises, punctuality—the neglect of which shows disregard of the convenience and feelings of others. The pressure of modern life should teach these good habits but, apparently, "transference of ability" in this sphere does not occur. Teachers and students, and wage-earners generally, in spite of their hourly obedience to the tyranny of bells or hooters can be, in their social relations, as unpunctual as doctors. These are, of course, the worst offenders. They trade on the emergency element in their profession. Indeed one wonders often if they do not practise unpunctuality as sound business. Can't one imagine this conversation taking place in many a doctor's home?

Scene: Breakfast room, 9.15 a.m.

Husband working at a cross-word puzzle.

His wife busy on household matters:

Wife. "Darling, it's a quarter past nine, shouldn't you be at the surgery?"

Husband. "Give Sister a ring, old thing, and ask how many patients are in the waiting-room."

Wife (returning from the telephone). Sister says there are six there.

Husband (turning over the leaves of the dictionary). All right, tell her to ring when there are eight and I'll go down. Courtesy in its essence is consideration for the feelings and

rights of others, whether these others be little children, old people or contemporaries, whether they be our inferiors, superiors or equals, whether they be strangers, friends or even members of one's own family. I do not know any more satisfying definition of that much misused word "gentleman" than this: a gentleman is one who never unintentionally hurts the feelings of others. And while very few of us can live up to this ideal it indicates a quality of heart one has found in a White-chapel-bred clerk, an African housemaid, and has missed in others whose ancestors "came over with the Conqueror." The finest act of courtesy that I've known was seen by a school-boy travelling third class in the night express from Edinburgh to London. There was one other passenger in his compartment, a smart well-dressed man who had wrapped himself up in a heavy fur rug. It was midwinter and at one of the big north of England towns a sailor got in, accompanied by a lady obviously belonging to one of the lower grades of the oldest profession in the world. Like the self-righteous prig that the boy was—a product of suburban bourgeoisie—he felt them an intrusion. It was bitterly cold and the girl shivered in her thin garments as she lay against her friend. Then the gentleman did a beautiful thing. Taking off his kaross he wrapped it round the unfortunate girl with a grace and deference that recalled the old legend of Raleigh and Queen Elizabeth.

As Hilaire Belloc says:

"Of Courtesy, it is much less

Than Courage of Heart or Holiness,

Yet in my Walks it seems to me

That the Grace of God is in Courtesy." X.

Crime Prevention

IMPORTANT RECOMMENDATIONS

THE Committee on Crime Investigation appointed by the Minister of Justice, Dr. Colin Steyn, to examine the reports of the Elliott Committee which investigated crime on the Rand, says Mr. J. S. Fotheringham, the member appointed by the Johannesburg City Council, reporting to the Council, has made a number of important recommendations.

TEMPTATION

Two main classes of Natives might be tempted into a life of crime—juveniles born and bred in poverty and squalor in urban locations and slums, and older Natives, who, coming from rural areas, have been attracted to the towns.

There are not sufficient schools for all the Native children on the Rand. A well co-ordinated system of education for every inhabitant of the Union, it is stated, must be put in the forefront of any policy designed to prevent the development of criminal tendencies. A policy of repression, of "keeping the Native in his place" can only have the effect of converting the ablest and boldest Natives into dangerous criminals determined to wreak vengeance on a society which offers them so little.

The cost of prosecutions and prisons far exceeds the cost of educating the people in the habits of right living and industry.

The report refers to the Smit Inter-Departmental Committee on the Social, Health and Economic Conditions of Urban Natives in 1942, and says that the language used bears a striking resemblance to a speech made by Lord Macaulay in the British House of Commons in 1847, when he said:—

"If we look in the matter in the lowest point of view; if we consider human beings merely as producers of wealth, the difference between an intelligent and a stupid population, esti-

mated in pounds, shillings and pence, exceeds a hundred-fold the proposed outlay. Nor is this all. For every pound that you save in education you will spend five in prosecutions, in prisons, in penal settlements. I cannot believe that this House, having never grudged anything that was asked for the purpose of maintaining order and protecting property by means of pain and fear, will begin to be niggardly as soon as it is proposed to effect the same objects by making the people wiser and better."

PREVENTIVE MEASURES

The report adds that preventive measures, such as the provision of greater educational facilities and better homes, would be cheaper than judicial procedure and rehabilitation.

OVERSEAS EXPERIENCE FOR PRISON WARDERS AND POLICE

The relations between the South African police and the public, especially the non-European public, have been the subject of much unfavourable comment, as has also been the type of men selected for the responsible duty of prison warden. The Committee makes a practical proposal which we trust will be acted upon with the least possible delay.

The report suggests that senior prison officers should be sent overseas to visit prison institutions in order to study modern practice in the treatment of delinquents.

"We have also suggested similar overseas visits for a number of carefully selected policemen each year to study police methods," says the report. "We have noted the disquieting fact that the South African Police Force does not appear to enjoy the confidence and respect of the public which we feel is its due and is absolutely essential if its work of crime prevention and detection is to be satisfactorily performed.

"We are of opinion that if a number of carefully selected policemen, of about three to five years' standing, could be sent overseas each year to study police methods in vogue there, not only would the standard of their work be improved, but the public would appreciate that it is being served by an up-to-date Force, fully qualified in the most modern police practice, in which it could have the fullest confidence.

"We suggest that about 100 men, selected from both the uniformed and C.I.D. branches, should be sent overseas annually, and that on their return they be drafted to urban areas."

PASS LAWS

The minority report of the Elliot Committee recommended the immediate abolition of the pass laws, but the present committee suggests that the question of having some form of identification certificate for all members of the community should be considered.

This has been found necessary in time of war in England. There are the beginnings of a similar system in the Union's laws relating to motor drivers' licences and petrol rationing. If some general form of registration and the adoption of a compulsory identification certificate were applied to all races, the stigma which at present is felt to attach to the pass-carrying Native would be removed.

There is no future for a Christian world but in truly and generously respecting the dignity of all men and in working relentlessly (I choose the word) that some equality of opportunity be common to all races and classes. . . . There must come a sharing of all food and of all culture. Democracy at home and abroad offers us on liberal terms a vista of endless possibilities.

Mrs. F. J. Harriman, sometime American Minister to Norway, in "Mission to the North."

The late Mr. Dikobe Molaba

A ZOUTPANSBERG PIONEER CONVERT

By A. T. S. Makgahlela

Churchman and Chief's Counsellor would be a proper and fitting designation of Mr. L. D. Molaba who passed away peacefully at Stuartville in the Zoutpansberg on the 29th, July, 1943.

It is impossible to trace the date of his birth but in all probability he lived over one hundred years as from conversations with him we learned that he came to the Cape from Northern Transvaal about 1858 when the Nongqause famine-stricken families were pouring into the Colony to find employment among the White people.

Along with a party of his young countrymen he came south with the sole object of procuring guns and any other useful European articles. He went to Port Elizabeth and was for many years employed by a certain Mr. Shepherd, who was partly responsible for the fine character of this African. It was his master who helped him to buy two building sites at Maxambeni and later two more at Korsten. It was his master who encouraged him to go Morija for education in 1870 and there he made friends with the Rev. A. Mabile whom he never forgot to mention in his recollections of his past days.

He went back to his home in the Transvaal in 1885, having bought the property he left in Port Elizabeth and a gun which he took with him. But he had also got another valuable property, the Gospel of the Lord Jesus Christ. As soon as he got home he began to proclaim the Good News but as the chief and people were opposed to the preaching of the Gospel he had to do it in secret places. He was greatly helped by the chief's principal wife who argued that if he were right he would ultimately win, and if not he would lose. He was, however, only allowed to hold his services about twenty miles from the villages. His cause gradually gained ground and in a few years' time he had quite a large following. He affiliated his work to the Dutch Reformed Church whose minister was stationed at the foot of the Zoutpansberg mountains, about eighty miles north of the town of Pietersberg, while his home was about twenty-six miles south. Marriage parties had to travel this distance to take their vows.

In 1894 there was some trouble in the D.R.C. among the Native people there and Mr. Molaba along with two other friends was commissioned to go to Basutoland with the object of requesting the Paris Evangelical Missionaries to take over their work. Basutoland being a Protectorate of the British Empire and the Transvaal a Republic of the Voortrekkers it was not easy for the French Missionaries to attempt to start work among the non-Europeans in the Republic. The Rev. Mr. Mabile promised the petitioners every support and he referred the matter to the Presbyterian Synod of Kaffraria who afterwards sent the Revs. W. Stuart and E. Makiwane to go and examine the question of starting mission work in the north. In commemoration of their visit a mission station of Mr. Molaba's was named Stuartville.

Mr. Molaba continued to do good work. He it was who brought Mphahlele's tribe to what it is today. The purchase of farms, the education of the present chief, the establishment of a tribal school, the establishment of a tribal clinic, and the growing of winter cereals are all proofs of this man's untiring activities.

Schools for the Children of Farm Servants

Are schools possible for Native children living on European farms? The answer is that they are, provided that the State and the farmers and the Native servants want them. Enough farm schools already exist to prove their practicability and some people think they are helpful in ways quite apart from the benefit to the children—for instance in helping to keep conditions on the farms in line with Native developments elsewhere. There is no lack of evidence that farm service is losing popularity among Natives in some areas, though conditions on farms vary too much in different parts of South Africa that generalization is impossible. In the Eastern Cape area from which I write many employers can get as much labour as they need but here the Native "Reserves" are intermingled with the farms, a system of land settlement not universal in South Africa. This system however has something to do with the problem of farm schools, for in the Eastern Cape manoeuvring takes place among parents and relatives on and off the farms to get farm children into schools. In some places there are schools near the farms to which the children attend. In other cases the farm children go to stay with relatives for long or short periods. Even on the farms where the servants are "Reds" one finds the same arrangements at work—some heathen parents are ambitious that their children should get a little schooling.

A relative of mine who is in truth responsible for what I am now writing worked for a number of years on European farms. On one farm there was the nucleus of a "farm school," for one of the Native girls on the farm had had some education and she "kept school" for the Native children. The parents paid the teacher sixpence a month for each child, which is proof that the parents valued "education." The farmer and his wife were kindly disposed towards the venture and so, with no help from the educational authorities, the school existed and functioned.

On another farm the children went to a well organised school on a neighbouring farm—this school had a building and a teacher and served a number of farms. It was unrecognised by the Education Department but some such schools have attained to the status and privileges of recognition.

As all Natives on farms pay poll tax, which is devoted to Native education, they rightly feel they have a right to something back. Farmers even agitate against the poll tax for the reason that it does not benefit their servants. The simplest way of giving back something of value would be to give the farm children free School Primers and Infant Readers, and slates and pencils. Secondly on farms where there is a Native woman with a modicum of education and willing to teach she could be recognised as an uncertificated teacher and given a small honorarium for each child taught. Where on a group of neighbouring farms there are enough children to make up a school of say from twenty to thirty children all the requirements for a one-teacher school could be met. Farmers are generous and resourceful once they take up an idea and they could perhaps be looked to to provide the buildings. They get subsidies for silos and dams so why not for school buildings. But I write not to put forward a perfect scheme or plan but to plea for an investigation by experts.

Our Provincial Administrations are the authorities concerned with elementary education and the Union Department of Agriculture with farming. These two State Departments are not exactly stable companions which is perhaps one reason why the Native farm schools have made such little progress. But possibly there are members of the Social and Economic Planning Council free to investigate and draw up plans for developing

these little schools, and for moulding them into an integral though lowly place in our national education systems. Investigation and planning seem to be called for.

T. A.

The County Badge or the Fourfold Achievement

IN democratic countries, teachers and educationists have been much exercised in mind as to the best methods of ensuring that the democratic way of life be preserved. The democracy envisaged, however, is of a pattern different from that of yesterday. Future conditions will demand a sense of community, a capacity for the right use of leisure, and the ability to think independently. These would seem to be essential if the bureaucracy of governments, a larger leisure, and the increasing influence of radio, film, and press are not to be wholly pernicious in effect.

In Scotland and England much publicity has been given to what is known as the "County Badge" system, the purpose of which is to provide children with incentives towards the acquisition of physical health, independence of thought and action, and of a communal sense. There is nothing very revolutionary in the system, which represents an attempt to obtain in school activities a balance which the despotism of examinations has overthrown. To that end, and as a preparation for future adult citizenship, the County Badge system demands from each child an achievement in each of four different fields. These are chosen with the intention that qualities of self-reliance, initiative, patience, endurance, physical well-being, and confidence be developed.

The four fields are:

1. Physical achievements.
2. An Expedition achievement.
3. A Project achievement.
4. A Service achievement.

Children are divided into three groups—a junior badge, (12-14), an intermediate badge, (14-16), a senior badge, (16 plus),—and there are two awards, a Standard Badge and a Silver Badge. The former can be won by all and the latter is intended for the more gifted.

In the physical field, five achievements are set, namely, swimming and life-saving, jumping, throwing, sprinting, and long-distance running or walking. These are chosen to promote an all-round development and it is of importance that all, not merely one or two, of the tests be passed, for the child must learn to conquer any sense of defeatism. By giving the child self-respect and mastery over himself, they contribute not only to health of body but also to the formation of character.

The expedition achievement may take one of many forms but the essence of it is the conquest of obstacles, for example, weather, danger, distance, darkness. Whether it is a walking, climbing, bird-watching, geographical, or historical expedition it must be carefully prepared for and should extend over at least twelve hours. It is intended to develop self-reliance, initiative, endurance, determination.

Like the expedition, the project may take a variety of forms and there is much scope for adaptation to local conditions. It must demand care and skill and the patient surmounting of difficulties. The building of a hut, the study of the biology of a pond, the collection of folk-lore, or the study of local farming conditions,—these are all forms which it may assume and all demand a sustained effort over the period of a year or more.

Lastly, there is the service achievement which is carried on simultaneously with the other training and must be of genuine value to the community. Real sacrifice must be demanded

from the child who must be made to feel that he is sharing in the service of the community. Today, war-work suggests many possibilities.

Naturally, much work is entailed, for the teacher has to be in a position to give careful thought to the organization of the training. It involves an increase of staff so that at least some teachers will be free for part of the day to devote time and energy to the work. Doctors also have to be recruited, for the setting of standards of physical attainment demands, not only one, but frequent medical inspections the results of which are entered with other records in a book of progress.

The plan is not claimed to be a complete answer to the problem of future education. It is still being tried out, for example at Gordonstoun School in Morayshire where the idea originated, at Dollar, Charterhouse, Derby, and in the Sudan. Results have been successful and demonstrate that the system can be adapted to suit a variety of environments. Those interested in religious education might find it an excellent complement or basis for their work.

Q.W.

Another Advance at Lovedale

OPENING OF MARY BALMER NURSES HOME.

ONE of the most beautiful of Spring days—3rd September—saw a large crowd assemble at Lovedale for the official opening of the latest of its buildings, the Mary Balmer Nurses' Home. Dr. R. H. W. Shepherd, Principal and Chairman of the Hospital Board, presided, and he was accompanied by Dr. Peter Allan, Secretary for Public Health, Mr. Fenner-Solomon, M.P., Mr. H. E. Bunn, Magistrate of Alice, Dr. A. Kerr, Principal of the South African Native College, Mr. A. D. McNab, Mayor of Alice, members of the Hospital Board, Mr. D. A. Hunter and others.

After opening devotions had been conducted by the Chaplain of the Hospital (Rev. J. J. R. Jolobe, B.A.), Dr. Shepherd warmly welcomed the Secretary for Public Health. He said Dr. Allan was no stranger to Lovedale, and went on to refer particularly to the fact that in the early and later stages of the negotiations for the establishment of the Macvicar Tuberculosis Hospital Dr. Allan had played a prominent part, and now as Secretary for Public Health he had made possible a large extension to the nurses' quarters at Lovedale. No one could more fittingly perform the opening ceremony than Dr. Allan.

Dr. Shepherd recalled how in 1903 Miss Mary Balmer came to be Matron at the Victoria Hospital and continued in the post till her retirement in 1926. Perhaps no greater service had been rendered by the Victoria Hospital than through its pioneer work on behalf of the training of Non-European nurses. In this work Miss Balmer rendered signal service. She laid emphasis on two methods, strict discipline and imposing responsibility. When she retired, the nurses presented her with an address in which they used the words, "We are what we are because you trusted us." The first Lovedale nurse to obtain the full qualification was Nurse Cecilia Makiwane who in 1907 obtained the Cape Colony Medical Council's certificate. Last year twenty-eight Lovedale nurses entered for the final examination of the Medical Council and twenty-seven passed. It was fitting that because of her pioneering work Miss Balmer's name should be enshrined in the new Home. Miss Balmer still lives in London, and Dr. Shepherd read a letter from her, written with difficulty because of her frailty, in which she gave thanks for the honour done and referred to "the olden days when the nurses had to sleep in a passage and what was supposed to be a bath-room."

In concluding the Chairman said that the new home was the product of the Lovedale Building and Carpentry Departments under Mr. W. A. Smith and Mr. W. W. Duncan. Like many

other buildings in Lovedale, it had been designed by Mr. Smith. The heads of the departments, the journeymen and the apprentices were to be congratulated on the good work done.

Dr. Allan, who was cordially received, spoke of health conditions in the country at large. He declared that the future of the Europeans and Africans was presently at stake and that large steps were being taken for the promotion of health. It had sometimes been said that the African had no resistance against tuberculosis. This, however, was not correct: the African had resistance if treatment was given. Unfortunately, the Public Health Department lacked statistics regarding Non-Europeans. The registration of births and deaths among the Native people was long overdue, and it is to be hoped that one of the first things to be done in post-war days would be to ensure that statistics were available. Referring to the work done in the Macvicar Tuberculosis Hospital, Dr. Allan declared that it had been very encouraging. The results obtained were better than he expected. "You are doing a magnificent piece of work," he said.

Dr. Allan stated that it gave him much pleasure to come to declare open the Mary Balmer Nurses' Home. Miss Balmer had been a pioneer. Pioneers were often not recognised till fifty years after their time. The Secretary for Public Health then opened the main door with a key handed to him by Mr. Smith.

Our Readers' Views

MISSION DEVELOPMENTS IN KENYA.

To the Editor, *The South African Outlook*.

Sir,—I recently visited the locality of my old home in the Ukamba reserve in Kenya and it brought me a good deal of pleasure to hear and see something of the building up of the Christian body amongst these people. There was a time when the missions built bush schools and meeting rooms in this reserve and the people themselves would do nothing to help, *except for wages*. Today Christian communities put up buildings at their own cost entirely, pay their own teachers and pastors. One faithful pastor carried through a rule in the district pastors' meeting that the pastor's allowance for churches in their area would in no case become a debt on the church if funds were insufficient by the end of the month to meet it, but that pastors would in such case receive *what was available* and that no debts would be incurred. Support for missionaries only is received from abroad. Many Native church bodies carry responsibility for the preaching of the gospel to remote districts and God is blessing the work.

The New Testament has been much read and taught in Ukamba (as yet the Old Testament has not been translated in the language), and to this fact can probably be attributed, under God, the operation of the New Testament conception of discipleship in many Wakamba believers.

One could wish that throughout Africa missionaries would see the blessedness of keeping *their* hands off God's work, and let *Him* set forth in the Church pastors, evangelists, teachers—simply praying and working to the end that God would bring forth labourers into His harvest, as I believe has been done in Ukamba, and great blessing would result.

I write you because I believe there are many Christians in the South African Native churches who will be encouraged by hearing of what is happening here, to look to God for a like spirit to be abroad amongst them.—Yours, etc.,

Kampala,
Uganda.

FRED STUART WATT.

Who Invented the Pass System?

THE excessive unwillingness of the South African European public to abolish the pass system suggests that this system is viewed with a certain degree of national pride. It is known to be unique at the present time, except for its spread into the interior of the continent. It is a South African institution, and appears to be regarded as evidence of the sagacity of the early settlers in their management of "the Natives," and as the fine flower of South African statesmanship.

It is a curious fact, not generally known, that the boot is on the other foot. The pass system was in full swing in England at the end of the eighteenth century; and two years after the first British occupation of the Cape a British governor, Earl Macartney in 1797, introduced it to South Africa. The pass system in England was not, of course, applied to people of colour: it was applied to those Englishmen whose misfortune it was, in that period of class intolerance, to be born poor. In those days in England it was not necessary to have a brown skin to be evidence that you were "bad." Tennyson's Northern Farmer expressed the general view when he said: "The poor in a loomp is bad."

BACK IN THE DAYS OF QUEEN ELIZABETH

To understand the English pass system one has to go back to the days of Queen Elizabeth and indeed to an even earlier period. Thus we are told that "The accession of Henry VII to the throne and the end of the Wars of the Roses led to the disbanding of numbers of men from the rival forces. The dissolution of the monasteries"—which had given succour to large numbers of derelict people—"the substitution of sheep farming for the old arable cultivation, the economic changes brought about by the discovery of the New World, and the financial disturbances caused by the influx of gold into the Old, caused a social upheaval. The result was a great increase in the number of landless and unoccupied men who were compelled to seek their living where they could and who formed the bands of vagrants and vagabonds referred to in the laws of the Tudor dynasty" (Rogers' Introduction to 1928 edition of *The State of the Poor*, Eden, 1797).

Perhaps the oldest "pass" extant—if the blitz has spared it—is the one in the British Museum which reads "... Wm. Payne whipped for a vagraunt strong beggar at Chester ... according to the laws the XIII day of February XXIX yere of the reigne of moast dred soveigne Lord H. the 8th was assigned to passe"—note the word—"forth-w(it)h and dyrectly from thens to Chiffren Warren in the countie of Northampton where he saith he was borne. ..."

Under Elizabethan legislation the Central Government exercised strict control over the parish authorities who were responsible for the care of their poor. Also—let us all take notice of this—in time of scarcity the corn market was regulated. The object was "to lower the price of corn in times of scarcity" (D. Marshall, 1926), while "the municipalities were encouraged or coerced into storing corn, to be sold to the Poor at a reduced rate in time of dearth."

These excellent laws were relaxed, as many other things were relaxed, after the Restoration in 1660. But the principle was maintained that each parish was responsible for its own poor and any poor person wishing to travel outside of his parish had to carry a certificate or pass from the parish authorities accepting responsibility for him should he fail to find work. Many parish authorities and rate-payers tried to evade their responsibilities. About the end of the 17th century North wrote: "Gentlemen of late years have taken upon Humour of Destroying their tenelements and cottages ... because they harbour the Poor that are a charge to the Parish."

During the eighteenth century vagrancy greatly increased. Men who could not get work in their home parishes and were refused passes by their parish authorities wandered off without

them looking for work and if not successful had to beg or steal. Parishes encouraged men to go off like this because they were then off their hands. Vagrants arrested were whipped and given passes to their homes and these court passes entitled the bearers to free food and a night's lodging in parishes through which they had to pass. "The number of persons travelling up and down the country-side with these passes was very considerable" (Marshall). Moreover—note this also—"the ease with which false passes could be forged" further encouraged vagrancy.

By the end of the eighteenth century the English pass system had reached what one might call the absurd stage. Vagrants with passes became so numerous that men known as "pass-masters" contracted to convey them to their parishes of origin, or at least well out of the county where they were found. The Mendicity Report of 1815 describes the system. "The vagrant-contractor for Middlesex got £300 a year. He had a large house holding 50 or 60 at a time ... He passed on 12,000 or 13,000 a year ... often the same person several times a year." By 1800 the county authorities had mostly relieved the parishes of this duty. The parishes were indeed instigating vagrancy to get rid of "chargeable poor."

Now observe the link with South Africa. The "county authorities" were the landowners of the county and as such were Justices. They were labouring, somewhat stupidly it would appear, at the task of repatriating, as we would call it, a lot of habitual vagrants, made such originally by their poverty and by the efforts of their home parishes to keep them at arms length. These good justices were very far from being radical reformers, and no doubt to them, as to many of us in this country, the idea that the pass system, hoary with a couple of centuries of use and wont, could be done without probably never occurred. Governor Macartney belonged to that class and must have shared their complacent acceptance of "things as they are." As the quotation just given from the Mendicity Report of 1815 suggests, however, the general public in England, if not the country squires, were becoming alive to the absurdity of the English pass system, and it was soon (1822) brought to an end.

Well now, where do we in South Africa stand? Are we living in the twentieth century or in the eighteenth?

N.M.

New Books

The Unity of the New Testament, By Archibald M. Hunter, B.D., Ph.D., D.Phil. (Student Christian Press Movement, Ltd. 5/-)

This small volume of just over 100 pages has a value out of all proportion to its actual bulk. In it the Yates Professor of New Testament Greek and Exegesis in Mansfield College, Oxford, sets out to find the real unity of the New Testament, and he finds it in the fact that the dominating theme of its writers is One Lord, One Church, and One Salvation. Under the headings of Christology, Ecclesiology, and Soteriology, he traces the thought of the New Testament writers, and finds that they are in substantial agreement as to the meaning and value of the Person of Christ, the Church which He founded, and the Salvation which is the purpose of God for the world.

There is here a wholesome reaction from the vagueness of a theology which gloried in being undogmatic and a return to a conception of religion which can afford to be dogmatic because it has found in the Christian Gospel a genuine record of something actually done for the salvation of the world. Some of us may remember the vogue Ralph Waldo Trine's *In Tune with the Infinite* had with a class of readers who aimed at severing the religion of Christ from everything which could be called historical. That school had its day, and no doubt has it still in some

quarters, but the book under notice brings out the truth that the writers of the New Testament had a grip of something which had taken place on the plane of history, and that what they have to say is worthy of attention by those who are seeking to find a way of life amid the chaotic conditions of our times.

Prof. Hunter quotes with approval S. T. Coleridge's saying that while a Unitarian may be a Christian, Unitarianism is not Christianity. The Author and Finisher of the Christian Faith was something more than a mild-mannered prophet whose mission in life was fulfilled in telling people to be kind to each other. He was directly conscious of a unique relation to God, and those who came closest to Him were convinced that Jesus stands "on that side of reality we call Divine." This was their dogma, and it gave dynamic power to the message which they proclaimed.

Present day happenings make it plain that dogma is still the soul of any real philosophy of life. Nazi Germany is strongly dogmatic in its deification of the Totalitarian State, and there is no question as to its effect on the people of the Third Reich. The false anti-Christian dogma must be met with the true, and the men of Apostolic times are well fitted to teach us this lesson.

Our author does not halt between two opinions on this vital point. The power of world regeneration must be much more than vague generalities derived from aspects of human conduct. The father in the parable of the Prodigal Son is not a complete revelation of Divine action in relation to human sinfulness. The grace in that picture comes from a higher source. There is always a "much more" when the human is compared to the Divine.

Under Ecclesiology and Soteriology Prof. Hunter traces a similar unity of mind in the New Testament writers. A perusal of this small but compact volume by one who knows his Greek New Testament will repay all who are interested in and concerned for the progress of the Kingdom of God in this generation P.M.

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Linkomo zomzi kaKhumalo, by Edward Roux. (The African Bookman, Cape Town 1/-).

During Tshaka's wars the tribe of Khumalo occupied the village of Mlalazi which had never been occupied previously. So the land was very fertile. For a long time everything went well with the people. They had plenty of maize from their lands. Their cattle bred and multiplied enormously.

But slowly the land deteriorated. It lost its fertility and became sterile. The crops were poor and the cattle decreased into cadaverous-looking creatures. Everything looked very sad.

About this time there was a boy from this village who was studying agriculture at a school in the Cape. When he completed his course he went home to practise his trade among his people. He taught them how to till the ground and fertilise it on the right lines. The people were reluctant to submit their lands to his guidance. But at last through Chief Khumalo's persuasion they agreed and an experiment was carried out. The results were marvellous and the people were only too sorry that the whole land had not been used for the experiment.

The crop problem had now been solved. But the land was very much eroded and the cattle were still starving as the grass was very poor. Now the young demonstrator, Mfuyi, called a meeting and suggested that the number of stock should be reduced. There were about 150 cattle in the village and according to Mfuyi's suggestion the number should be 100, 50 being sold and the proceeds used to buy fencing material for fencing off grazing grounds for the cattle. There were four grounds so that in one season the cattle used this one, in the next one that, and so forth. In addition the cattle were fed with mealie stalks that were brought home from the lands. In a few years their cattle were the best for many miles around. The neighbouring

villages envied them and asked to be taught how to deal with their cattle and land.

To fight soil erosion Mfuyi directed the people to introduce contours and to make dams for the conservation of water. For many years the village of Mlalazi has prospered.

T.N.

(English and Zulu editions are also available, but our African reviewer worked on the Xhosa edition only.—Editor, *The Outlook*.)

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Autobiography of a German Pastor, by Hans P. Ehrenberg.

Each major change in the world's order seems to be the result of ideas which after germinating and growing quietly in the minds of a sufficient number of people suddenly kindle a fire of revolution which ushers in the new regime. This book reveals the growth and development of the way of thinking which paved the way for the coming in of the present era in Germany.

Written in epitaphary form the story tells of one who though nurtured in the worship of the synagogue ended in being a minister in the Church of Christ. Interesting are the pictures flashed before the reader of the writer's life or thought and action as a boy in Hamburg, as a student in Munich, as a Professor of Philosophy in Heidelberg and later, after theological training, as a pastor at Bochum.

Then there follows the narration of the struggle with the Nazis which was marked by the persecution not only of the people of Semitic extraction but also of the Evangelical Church with the resultant emergence of the Confessional Church. Witness for the Faith is epitomised in the heroic witness of Pastor Martin Niemöller. The privations and the horrors of the German concentration camps are related from the first-hand experience of the writer who had been an inmate before being exiled in England. The description of the evolution of theological thought in Germany during the period under review furnishes a glimpse into the thought and theology of Karl Barth. The book makes interesting reading and it throws abundant light on the making and meaning of modern Germany.

J.J.R.J.

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Christian Advance, by Hugh C. Warner. (S.C.M. 2/-).

This book discusses the necessity for a vital contribution by Christians, lay and clerical, young and old, towards the solution of post-war problems. Its value lies in pointing out means and methods by which intelligent thinking on contemporary conditions can be made an integral part of Church life and work. Many of the suggestions have already been successfully tried out in England.

Q.W.

Lovedale and Fort Hare Notes

Lovedale has extended a warm welcome to the Rev. R. L. Kilgour, the newly appointed Chaplain, who arrived in Lovedale on the 11th of last month. It is hoped that it will not be too long before a passage is secured for Mrs. Kilgour.

Mr. A. D. McNab of Lovedale was elected Mayor of Alice at the last meeting of the Alice Town Council.

Sympathy is extended to Mr. B. B. Mdledle and his family in the death of his father which occurred on the 7th ulto.

Mrs. Kerr of Fort Hare underwent a serious operation in Port Elizabeth on the 18th ulto. We are pleased to report that she is progressing favourably.

Recent visitors to Lovedale have included Capt. M. Anderson; Mr. C. W. M. Cox, Educational Adviser to the Colonial Office, London; Mr. M. Tshuka; Major J. V. G. van der Byl, Minister of Native Affairs; Mr. D. L. Smit, Secretary of Native Affairs; Colonel Wares, M.P., Port Elizabeth; Mr. W. Bristow of the Sudan United Mission; Dr. and Mrs. Humphrey, Grahamstown; Mr. Martin, Inspector of Manual Training; Rev. J. B. and Mrs. Cameron of Calabar, Nigeria.